

A
S E R M O N

Preached before the

House of LORDS,

IN THE

Abby-Church, Westminster,

On Wednesday, April 11, 1744.

Being the Day appointed by His Majesty's Royal Proclamation for a General FAST, on Occasion of the present War.

By SAMUEL ^{Lisle} Lord Bishop of
St. Asaph.

L O N D O N :

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Die Jovis, 12^o Aprilis, 1744

Ordere*d* by the Lords Spiritual and Temporal in Parliament assembled, That the Thanks of this House be, and are hereby given to the Lord Bishop of *St. Asaph*, for the Sermon by him preached before this House Yesterday in the Abby-Church, *Westminster*; and he is hereby desired to cause the same to be printed and published.

ASHLEY COWPER,
Clk. Parliamentar.

ISAIAH V. 4.

*What could have been done more to my Vineyard,
that I have not done in it? Wherefore, when
I looked that it should bring forth Grapes,
brought it forth wild Grapes?*

THE first Part of this Prophecy of *Isaiab* is taken up, in setting before the *Jews* their Sins and Rebellions against *GOD*, and the just and terrible Judgments, wherewith he would visit them upon that Account.

In the Chapter before us, the Prophet complains of the unnatural Returns, this People had made to *GOD* for all his Favours, under the Similitude of a *Vineyard*; which having been laid out, and fenced, and cultivated with all possible Care by the Husbandman, at last failed his Hopes, and deceived his Expectations, bringing forth a wild and useless Grape, instead of the generous and natural Fruit of the Vine. At the 7th Verse, He explains this Similitude; *For the Vineyard of the Lord of Hosts is the House of Israel, and the Men of Judah his pleasant Plant; and He looked for Judgment, but behold Oppression;*
B 'for

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for Righteousness, but behold a Cry. In Consequence of which he denounces against them the Judgments of GOD, *That He will take away the Hedge of this Vineyard, and it shall be eaten up; that the Wall of it shall be thrown down; that it shall be laid waste, and shall not be prun'd or digg'd, nor shall the Clouds of Heaven rain upon it.* And in plain Terms, without any Figure, *That the Anger of the Lord is kindled against his People; that He will stretch forth his Hand against them, and smite them, and their Carcasses shall be torn in the midst of the Streets.* Briefly, *That He will lift up an Ensign to a Nation, which shall invade them, a fierce and terrible Enemy,* (as is described in the latter Part of this Chapter) *who shall root them out of their own Land, and carry them into Captivity.* The History of this People shews, in how dreadful a Manner, these Threatnings were fulfilled upon them.

And as the former Times serve for Examples to those, which come after; so all wise Nations will take Warning and Admonition from them. When they hear of GOD's Judgments on other Nations, they will consider, whether they themselves have given the like Provocation, and how they may escape the like Vengeance. We are now in Defence of our Religion, our King, and our Country, entering upon (however just and necessary, yet) a dubious and dangerous War, against the professed and hereditary Enemy of them all: An Enemy, against whom, fighting in the same Cause

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Cause, it formerly pleased God to give us such Success, that if the same divine Favour had been present with us in putting an End to that War, which visibly accompanied us in the Prosecution of it, we and all *Europe* needed not to have been at this Time under such Apprehensions of his Power. But since it has pleased GOD, in Chastisement of our Sins, to give him Opportunities of recovering his Strength to the Dread of all his Neighbours, and we are again desy'd by a fresh Attack, and called upon to renew the Contest; we must again have Recourse to the Divine Assistance. Our proper Employment therefore upon this Occasion is, to consider the State, we stand in towards GOD, and to endeavour to avert that Vengeance, which we have Reason to fear will overtake us, if we are found in the same Circumstances with other Nations, who have formerly suffered under it; and by turning from our Sins, to engage the Blessing of GOD on our Side.

For GOD's Government and Providence is extended over all Nations, and Wickedness is ever odious to Him, among what People soever it be committed: Consequently every wicked People, of whatsoever Country, have Reason to fear his Judgments. 'Tis true, the Sins of some Nations may have greater Aggravations, as they may have been distinguish'd by GOD with greater and more extraordinary Favours; but still no Nation is exempted from GOD's Government. He is pleased with Obedience, and will punish Impiety, wherever he

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finds it. Which I observe, to prevent any Imagination, that those Promises, and Threatenings, and Punishments, we find so often spoke of in the Old Testament, were GOD's Method of Government of the *Jewish* Nation only, and proper to them his peculiar People. For by entering into Covenant with one Nation, He did not exclude Himself from the Government of the rest of the World: *His Eyes were still open to the Evil and the Good*, which was done on the Face of the whole Earth. *Is He the God of the Jews only, and not of the Gentiles? Yes, doubtless, of the Gentiles also*, says the Apostle. GOD's Government over Nations does not depend upon any separate Transactions or Covenants with them, but is Part of his universal Providence over the whole Race of Men. Of which the Prophecy of *Daniel* is one continued Evidence, where the Fortunes of the several great Empires of the World, their Rise, their flourishing State, and their Decay, are foretold, not only to shew, that GOD foresees all these great Revolutions, but also that He presides over and directs them; and that *'tis He alone, who rules over all the Kingdoms of Men, and gives them to whomsoever He will.*

Thus we find this very Prophet, though sent immediately to the *Jews*, calling them to Repentance, and denouncing GOD's Judgments for their Wickedness and Impiety; yet at the same time delivering the *Burden of Moab, of Damascus, of Egypt, of all the*
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neighbouring Nations ; and lastly of *Babylon* itself, that proud, oppressive Empire, which GOD made use of as his Scourge to chastise the Wickedness, as well of the other Nations, as of his own People. And when this Office was performed, and the *Babylonian* Kings had subdued and destroyed the neighbouring Nations, and their Pride and Tyranny was grown to the height ; then God raised up *Cyrus*, whom he arm'd, and call'd for this very purpose, to take Vengeance on the Cruelty of that impious People. Our Prophet therefore calls *Cyrus* God's *Anointed*, and speaking in the Name of GOD, says, *I have girded thee, though thou hast not known me.* And *Jonah's* Mission to *Nineveh*, *that great City*, to cry against it, *because their Wickedness was come up before God.* ; and their Repentance and God's sparing them, are a plain and very instructive Proof of the Observation, GOD makes on the Behaviour even of Heathen Nations, and of his punishing them for their Wickedness, unless they avert his Anger by turning from, and forsaking their Sins.

Thus is the Scripture full and copious in setting out, not only God's Sovereign Dominion over the whole World, but also his actual Interposing and Governing the Affairs of Kingdoms and Empires ; his distributing the Fates of all Nations ; *his putting down one and setting up another*, according as their several National Virtues or Vices shall, in the just Judgment of God, seem to require. Every sinful Nation therefore ought

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ought fully to be persuaded of this great Truth, That though God bear long with them, and expect their Repentance, yet unless they actually repent and amend, there will undoubtedly come a Time, when *the Measure of their Iniquities being fill'd up*, Patience must give way to Justice, and they will be severely visited for their Sins.

The Prosperity, or suffering State of the *Hebrew Nation*, seems to have kept an even Pace with their Obedience to the Law of God, and their Departure from it. As they grew more and more corrupted, Calamities came more and thicker upon them. The Prophets always forewarn'd them of their danger, and admonish'd them, how to avoid it. But when these Admonitions were all slighted, and the Corrections, God gave them by the lesser Inroads of their Neighbours, had no effect towards their Amendment; then at last, He brought upon them that terrible Destruction threatened here by the Prophet, That *the King of Babylon should come upon them, should lay their Country waste, and carry them away into Bondage.*

After this Threatening was dreadfully fullfill'd, to almost the entire Destruction of this People; upon their return to their own Land, it appears, that this Chastisement had one good Effect upon them: The Hardships of their Captivity seem to have cured them of their monstrous Fondness for Idolatry, to which they never relapsed afterwards. But then they soon fell into another Error: They adhered too strictly to the

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the *Letter* of their Law, and seem to have mistaken the Intent and Design of it. They observed the ritual and ceremonious Part of it, without considering the Purity of Heart, and integrity of Manners, those Rites were intended to signify. As if the mere Outside and Forms of the Law, were enough to recommend them to God. From this, and Opinions like to this, grew out all that Pride and Hypocrisy, and Corruption of Manners, which are the natural Fruits of mistaking Ceremony for Virtue, and Form for Religion.

This was the State, in which the Son of GOD, when he came into the World, found this People; and thus they continued, notwithstanding all his gracious Calls to Reformation, and bringing forth better Fruits, more worthy the Care and Patience of God towards them: *'Till having fill'd up the Measure of their Iniquity, in that prodigious Wickedness of crucifying their Saviour, and putting to death the Lord of Life, Wrath came upon them to the uttermost.* The Romans invaded them, destroyed their City and Temple, *and took away their Place and Nation.* And the wretched Remains of this People wander about the World, an astonishing Example of GOD's just Vengeance against those, *who turn his Grace into Wantonness, and consider not, that His Long-suffering ought to lead them to Repentance.*

The Jewish Nation, *not knowing the Day of their Visitation,* being thus cast off, the Christian Church succeeded in its Place, as GOD's peculiar People, and
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in Covenant with him; not indeed upon the same Conditions of the *Jewish* Covenant, but upon higher and more excellent Promises on GOD's Part. And yet his Providence over it in this World, has born a great Resemblance to His Government of the *Jewish* Church, and Nation. We see a great Part, (anti-ently indeed the greatest and most flourishing Part) of the Christian Church subdued, and trampled upon by Infidels; in some Places it is utterly extinct; in others the pure and reformed Part of it groans under an Antichristian Yoke; in all Places it trembles with Apprehensions of what is falling upon it. Were we to consider the Causes of these Chastisements, and what proportion GOD's dealing with his Church bears to their own Deserts, *He certainly would be justified in His Doings, and would overcome when He is judged.* I doubt the same Account must be given of the Behaviour of the Christian Church, which the sacred Historian gives of the *Jewish*, when the *Babylonians* came upon them; *The Lord God of their Fathers sent to them by His Messengers, rising up early, and sending them, because He had Compassion on His People, and on his dwelling Place. But they mocked the Messengers of God, and despised his Words, and misused his Prophets, untill the Wrath of the Lord arose against his People, till there was no Remedy. Therefore he brought upon them the King of the Chaldees,* 2 Chron. xxxvi. 15.

And

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And though we have no inspired Writers, that give us the History of our own Country, so that we cannot so absolutely and with the same Authority say of any particular Calamities, that they were the immediate Hand of GOD; yet careful and pious Observers will see enough in the Time and Circumstances of the Catastrophes, which have befallen this Nation, to acknowledge and adore the Righteous Providence of GOD.

And I believe, that History would justify me, were I to say of all Kingdoms and States, that, when their Discipline has been greatly relax'd, their Morals generally corrupt, and great Wickedness has prevail'd among them, then some grievous Calamity, some visible Visitation from GOD, has overtaken them. These Considerations ought to intimate to every sinful People, how dangerous their State is, and how ready the Vengeance of GOD, which hangs over their Head, is to fall upon them.

All the divine Punishments indeed are not intended for Destruction; some have a more friendly Aim, to bring Sinners to a just Sense of their State towards GOD, and to lead them to Repentance and Amendment. But when these Corrections have been try'd in vain, and Nations go on corrupting themselves, and rebelling against GOD, as it were in Contempt of all his Calls and Admonitions; then it is much to be feared, that GOD will no longer use
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the Chastisements of a Father, but will proceed with the Vengeance of a Judge, and cut off that Nation, which thus refuses to be amended. Thus we see, after he had expostulated in the Words of the Text, *What could have been done more to my Vineyard, that I have not done in it?* And in another Place, *Why should ye be smitten any more? Ye will revolt more and more;* that is, ye have despised the severe, as well as the kinder Dispensations towards you; This is the Resolution of GOD in Consequence of this Unfruitfulness; *And now I will tell you, what I will do to my Vineyard; I will lay it waste, that it shall not be pruned, nor digged, but there shall come up Briars and Thorns upon it.*

'Tis true indeed, it is a very difficult Matter to say, when all the Trials and paternal Corrections, GOD thinks fit to make use of, are exhausted, and when the final Punishment shall come; but then we are sure, that come it must, unless it be averted by turning to GOD. Men must proceed therefore by Reason and Analogy in this Case; and considering, how exceeding great and heinous their Provocations have been, and how it has pleased GOD to proceed with other Nations in the like Circumstances, are to conclude, how likely it is, that GOD's Patience is drawing almost to an end with them.

When

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When this comes to be the Case with any Nation, there remains nothing more, but to betake themselves to an immediate and sincere Reformation, before Judgment seize upon them, and *Iniquity be their Ruine.*

It may perhaps be an ungrateful Task, to bring all, that has been said, Home to ourselves, to the Religious State of this Nation; and to consider, in how many Respects we resemble the *Jewish* People, here set out under the Similitude of the *Vineyard*, making unfuitable Returns for all the Care and Culture, which had been bestowed upon it. But as the several Circumstances, the Prophet here mentions, of GOD's Care of his own People, may suggest to us proper Applications in our own Case, I shall a little more particularly insist upon them.

My well beloved, says the Prophet, *had a Vineyard in a very fruitful Hill*; a Situation, in which this Plant chiefly delights, and flourishes most, bearing the choicest and noblest Fruit. This intimates his seating them in a Country healthful, delightful, fruitful, even to a Proverb of its *flowing with Milk and Honey*. For such undoubtedly the Land of *Canaan* was, in the flourishing Time of the *Hebrew* State; and such, I see no reason, why it might not be again, if it should please God once more to people it with industrious Inhabitants, free in their Persons, and secure in their Possessions; without which Conditions,

no Country can long flourish. Which I the rather mention, because of some frivolous Exceptions, which thoughtless or superficial Travellers have made, *bringing up again an Evil Report on this good Land.* The Excellence of this Country is often and very deservedly Celebrated in many Places of Holy Writ, as an evident and singular Favour of G O D to His chosen People.

In this Respect, I think, we of this Nation likewise may account ourselves favoured of G O D, That *our Lot is fallen unto us in a good Ground, and that we have a goodly heritage.* Our Air is healthy, our Soil is fruitful. And if any Things be wanting in our own natural Product, our Situation affords Conveniences of importing them from all Nations of the World. The Face of Nature is wonderfully delightful, and smiles upon its Inhabitants with a fresher Verdure, than most of our Neighbours are acquainted with. If our Climate be somewhat rough, yet the temperature of mens Bodies is robust, and able to support its Inclemencies. So that in this respect, (unless Men are more delicate, than they need be) G O D has very amply provided for us.

Now what is the Use, which is generally made of this Advantage? Is there such an equitable Distribution of the good Things of this Land, that all its Inhabitants partake of a competent Share of them? If there be, how come so many modest Poor to languish in secret? How come our Streets to be fill'd with the Noise and Moans of the Clamorous? If the
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greatest Part of this be owing to Laziness and Vice; here is a double exercise of Charity proposed; Employment, or Correction of those, who are able to work; and the charitable Relief of such, as by Sickness, or Misfortunes are reduced to Poverty. But do those of better Condition make a proper use of these Blessings of our Country, which I mentioned? Is it not notorious, that they are abused in the same Manner, as the Prophet intimates in this very Chapter, the Fruitfulness of the Land of *Canaan* was? *Woe unto them that are mighty to drink Wine, and Men of Strength to mingle strong Drink. The Harp and the Viol, the Tabret and the Pipe, and Wine are in their Feasts, but they regard not the Work of the Lord, nor consider the Operations of his Hands.*

I have not yet done with the Advantages suggested by the Situation of the *Jewish* Country: The Prophet observes, that GOD *fenced in his Vineyard*, and so secured it against the Ravages of wild Beasts, and the Trappings or Inroads, of rude and violent Men.

In this Respect GOD has given Us an Advantage in our Situation, above any other Nation in the known World, of our Extent and Number of Inhabitants. He has girded us on all Sides with the Ocean, the noblest Rampart of Nature, to secure us against all hostile Insults and Invasions. Whether we have not too great Dependence on
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this Circumstance, G O D knows. Confidence in this Advantage has of old been thought, to have had an ill Influence on the Manners of those, who enjoyed it. And if our Situation too much elates our Hearts, and inclines us to say with *Babylon, I Sit as a Queen, and shall see no Sorrow*, and leads us to Pride and Carelessness, and a Contempt of other People; as our own Annals will sufficiently remind us of the many Disappointments and Mortifications, we have at several Times met with, even on that Element, whereon, we presume, we have so great Advantage; so we must expect, that He, *who beholdeth the Proud afar off*, will humble us, and teach us, that 'tis *He alone, who sitteth upon the Waterfloods, and is King for ever*.

But these, and all other Natural Advantages, which can be thought of, are of small Consequence, compared with that great Blessing, which secures all the rest, and makes them of real use and comfort to Mankind; I mean, living under the Protection of wholesome and equitable Laws. They, who have considered the Constitution of the *Hebrew Commonwealth*, know, what Care was taken of that People in this respect. To be sure, He, who best understood it, thought not meanly of this Provision, when he says, that *They shall be honour'd upon this Account among all their Neighbours*, Deut. iv. 6. who shall confess, that surely *This is a wise and understanding People: For what Nation is there so great, that hath Statutes and Judgments so righteous?*

We

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We of this Nation may justly come in for our Share of the same Kind of Boast, the Favour of GOD having distinguish'd us with a Form of Government the best ballanc'd, and with Laws the best calculated to support the Ends of Society, of all, we know in any Part of the World. And (to crown all) he has committed the Administration of the whole to a Prince of unexampled Clemency and Moderation; who, in the whole Course of his Government, has made these Laws the invariable Rule of his Actions, and has never shewn the least Inclination to exalt his own Power above them. Under whom all Orders and Degrees of Men may, if they please, live in all Godliness and Honesty, in a full Enjoyment of all the Blessings, these Laws intended to give them.

If we consider the Influence, these Circumstances have on the Conduct of many among us, it must with Shame be confess'd, that it is little agreeable to them. Our Laws being made for Freemen, and not for Slaves, the Mildness of them has suggested to licentious Men, not so much Ways of eluding them, (for that would imply some Reverence and Modesty) but the Boldness of trampling them under Foot, and of insulting all Magistrates and all Governors; as if there were no Laws at all in Being, and that the whole End of Society were only to tie up the Hands of the more powerful, and to leave every other Man at Liberty to do and say against every Man, whatever he pleased, with Impunity. For
surely

surely great Numbers of Men act, as if they thought thus : Which has brought as great Guilt upon this Nation, as can arise from the Breach of Society, of Justice, of Order, of all Laws, divine and human.

We may consider likewise, the *Vineyard of the Lord of Hosts*, as the *Religious Constitution* of the *Jewish* State, founded by GOD himself, by His immediate Revelation from Heaven. And here the first and fundamental Article of the *Hebrew* (and indeed of all other true) Religion is this, *Hear, O Israel, the Lord thy GOD is one Lord; And thou shalt love the Lord thy GOD, with all thy Heart, and with all thy Soul, and with all thy Strength.* It is well known, how soon, and in how many Instances this People went off from this Principle, setting up, and worshipping Idols of many kinds, borrowed from all their Idolatrous Neighbours. Infomuch, that instead of *Loving the Lord* their GOD above all Things, they came not to love Him at all, but to be indeed *Haters* of Him; For to commit Idolatry, and to *hate GOD*, mean the same Thing in the second Commandment, and in most other Places of the Old Testament.

I do not say, that the People of this Land imitate the *Jews* in this Instance, for surely the generality of *Englishmen* are not Idolaters: How soon they may be, GOD knows. For there is got abroad a Spirit of direct
Atheism,

Atheism, which has infected some; of Infidelity and Apostacy from Christ, which has spread much further; and of a general Indifference and Coldness concerning Religion in almost All. What this may end in, is very much to be feared. Superstition and Impiety are more nearly allied, than is commonly imagined. The former, in those Countries, where it reigns without controul, is the ordinary Parent of the latter; and if Atheism should in its Turn beget Popery, the Birth would not be surprising. And if there be wanting a Love and Zeal for Reformed Christianity, sufficient to animate Men strongly in the Defence of it; the Consequence seems very plain, and it is much to be feared, will be certain. The Reformation is to us of this Kingdom, much what the Deliverance out of *Egypt* was to the *Hebrews*. And as their Minds, by a long continuance in that Country, were enslaved, and so deeply tinged with Superstition, that they seem never before the Captivity to have got entirely free from it, but ever to have had a hankering after it; so many of this Nation still continue enslaved to the old Superstition.

There are others, who seem to consider all Religion, of whatsoever denomination, to be alike Superstitious. Our Saviour and His Gospel are openly insulted: Arguments against the Truth of Christianity, and of

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all Revelation, are held publickly, and seem to make a Part of ordinary Entertainment. What the Fruit and Consequence of all this has been, is plain in the general Decay of Piety, and the abandoned looseness of Manners, which so commonly prevails. If there be less Truth, and Faith, and Friendship among Men; if there be less Sobriety, less Industry, less Reverence of Magistrates, less Order and Discipline in Families, less Seriousness and Concern about every Thing, which used to be esteem'd worthy and valuable, than were formerly; We well know, to what *Fountain* all these *Bitter Waters* are to be traced back. In one Word, Men have been scoff'd and banter'd out of their Religion, and taught to throw off the Fear of God, which is the Bond of all Society; and therefore it is no wonder, that they lose all Regard to the Social Virtues, and all Reverence for the *Ordinance of GOD*.

This Representation of our present State is not intended, to upbraid the present Generation with their Vices, and Degeneracy from the Virtue and Religion of their Fathers: The Design of it is to shew the Necessity of our speedy Repentance; *of ceasing to do Evil, and learning to do well*, which is the only thing that can preserve us. The Jews were carried into Captivity for not much greater Sins than those, I have mentioned: *GOD* grant, that, though our Crimes are not unlike, our Punishment

nishment may not be the same. In the natural Appearance, things seem to be preparing for this State. The Scene about us is very black, and Clouds are gathering from many Quarters: But G O D can dissipate them, and avert the Storm; and we have Reason to believe, He will do it, if we render ourselves worthy of his Protection. He has often sav'd his People in greater Dangers. He can inspire our Captains, and our Counsellors, with Valour and Wisdom for our Defence, and be present with them, and prosper all their Undertakings. He can send forth a Spirit of Discord amongst those, who intend us Mischief, and make them turn their Swords against one another. In a Word, *His Hand is not shortened, that it cannot save.*

And (extraordinary things apart) surely scarce any Nation under the Heavens, has greater Encouragement to Turn to God, and to Trust in Him, than we have had. Ever since our Reformation from the Corruptions of Popery (that great Epoch of the flourishing and independent State of this Nation) how often, and in how wonderful a Manner, has He interposed to maintain that glorious Work? The great Instrument, He made use of to perfect and establish it in this Kingdom, had not fewer or less threatening Dangers to contend with, in the Settling it, than we have now to preserve it. Yet it pleased GOD to protect that Heroical Princess

Princess, and to bear her aloft thro' all the Storms and Terrors of that Time. After that He mercifully discovered the *Snares of Death*, which were laid for the whole Legislature, and the Laws themselves of this Land; and delivered them from the amazing Destruction prepared for them. And when in his just Judgment He suffered us to fall into Violences and Disorders, which seem'd without Remedy, He at last mercifully brought us out of our sad Confusions, and once again settled both our Religious and Civil State, on its old Basis. And when Popery was once more returning upon us like a Torrent, He then raised up for us a *Deliverer*, whose Memory should be ever dear to this Nation. By that mighty Man, He saved us at that Time, and calling the *Present Royal Family* to the Inheritance of this Throne, laid a Foundation for our Security in all future Times, from every Danger, but what arises from ourselves and our Sins.

'Tis almost in every body's Memory, what mighty Successes GOD has given us in our glorious Struggles against the same powerful and irreconcilable Enemy, who again assaults us with the same View, which has so long been invariably prosecuted by that Court; namely, the Destruction of the Religion and Liberties of this Nation, that by making it a Province to *France*, they may securely triumph over the rest of *Europe*. And even just now when, in Time of full Peace, the
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same hostile Power had made great Preparations to invade this Nation, with Design to deprive us of every thing valuable to *Protestants* and *Englishmen*. He himself interposed, and *blowing with his Winds*, defeated that wicked Attempt. An Earnest, we hope, that He has still Mercies in Store for us, and that *He waits to be gracious*.

As we are therefore appealing to GOD in Heaven for the Justice of our Cause; so we may refer the Judgment of it to all Nations upon Earth, among whom any Sense of Religion and Equity remains, while we are driven to take up defensive Arms in Support of our Religion, our Liberties, and Laws; In Conjunction with a Magnanimous Princess, the ancient Ally of this Nation, oppressed by Violence, in contempt of all Justice, and Treaties, and good Faith, and every thing, that is sacred among Men. But the Crisis is very dangerous, and will require the Exertion of our utmost Wisdom and Power, under the strongest Union among ourselves, and the humblest Dependence on the *Divine Providence*. Nothing but Forsaking our Sins can obtain to us the Favour of this *latter*; and without This, the *other* will soon appear to be Weakness and Folly.

Having therefore this Prospect before us, let us Turn unto GOD; let us cast off our Sins, and forget our Divisions; and in Uprightness of Life, and Trust in

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GOD,

GOD, let us unite, as one Man, in defence of our
common Cause. *This if we do, GOD will be with
us; He will go forth with our Fleets and Armies, and
we need not dread our Enemies, nor be afraid of them;
For the Lord our God will fight for us.*

As we are therefore appealing to GOD in Heaven
for the Justice of our Cause; so we may refer the Judge-
ment of it to all Nations upon Earth, among whom
our Right of Religion and Liberty is known, while we
are thus united in our Religion, our Liberties and Laws; in Conjunction
with a Magnanimous Union, the ancient Ally of this
Nation, oppressed by Violence, in contempt of all
Justice and Justice, and good Faith, and every thing
that is sacred among Men. **F I N I S**
generous, and will require the Maxims of our utmost
Wisdom and Power, under the strongest Union among
ourselves, and the humblest Dependence on the Divine
Providence. Nothing but Forbearing our Sins
can obtain to us the Blessings of this latter; and without
this, the other will soon appear to be Weakness and
Folly.

Having therefore this blessed Assurance, let us turn
unto GOD; let us call off our Sins, and forget our
Divisions; and in Unity of Life and Truth in
GOD.